

WHERE YOUR BODY CAME FROM.

Let It Be Scattered as It Was
Gathered.

Did you ever think about the construction of the body which you inhabit? Did it ever occur to you that your shoulders and hands and chest and legs and lungs are made of contributions from every part of the earth and from different parts?

Your brain, a wonderfully complex machine, the seat of thought, of the will, is packed away in darkness in the bony skull.

The heart, working forever, pumps the blood that feeds the brain and makes possible its work.

The eyes, with the aid of the nerves that perceive light, guide you. The ears and the nerves that interpret the sound waves tell their story.

Like a central operator with a million wires leading to him, your individuality, a wonderful mystery without form, matter or name, sits in your brain guiding the body.

Where did the body come from?

Part of it came from cabbage grown on Long Island, and part of it from spices grown in Ceylon.

In your nerves there is the extract of tea leaves gathered by a Chinese girl on the other side of the world. Your blood is purified and made red by the wind that blew across the Rocky mountains only a few days ago. That current of oxygen has helped build up your strength.

A month ago an ox was eating grass in Texas.

Thirty million years ago the pollen of huge fern trees was falling to the earth in the carboniferous era and making coal.

Today part of the backbone of the ox from Texas with the meat attached is laid on the fire of coal from these fern trees, and the Texas ox and the fern pollen combined help to build up your body.

That same body is three-quarters water, and of that water part was once in the Pacific ocean, part was drunk by a whale before it reached you, and part floated in clouds over the Southern sea.

That is enough of detail regarding the construction of your body. Your own imagination can carry the picture as far as it will—to the fishermen catching your sardines in the north and the dark man gathering your oranges in the south or your dates in some oasis.

We want to suggest this idea to you:

Since the body is gathered from all parts of the world, from all corners of our little speck of the material universe, should it not be scattered at death as it was gathered during life?

Is not the destruction of the body by fire far better than hideous burial in the earth?

The body that fire destroys goes to nature, instantly reduced to its original base. Is not such disposition of the body more in accord with nature's laws and with respect for the dead than our present custom?

Would it not be pleasanter to think that one we cared for had gone back to the air, with only a handful of ashes remaining, than to think of the dark, close, lonesome grave, far below the sunlight, clogging and occupying uselessly part of the earth, which should be devoted to growth and cheerfulness?—Chicago American.

If you receive a sample copy of this paper, consider it an invitation to subscribe, provided its contents and tone are agreeable to you.

Are Quick To See

Good Doctors are Quick to See and Appreciate Real Merit in New Medicines.

Stuart's Dyspepsia Tablets are a discovery of great value to the medical profession and the public. They are an unfailing specific in all cases of



dyspepsia and disordered digestion.

Almost everybody's digestion is disordered more or less, and the commonest thing they do for it is to take some one of the many so-called blood purifiers, which in many cases are merely strong cathartics. Such things are not needed. If the organs are in a clogged condition, they need only a little help and they will right themselves. Cathartics irritate the sensitive linings of the stomach and bowels and often do more harm than good.

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We have testimonials enough to fill a book, but we don't publish many of them. However—

Mrs. E. M. Faith of Byrd's Creek, Wis., says: "I have taken all the Tablets I got of you and they have done their work well in my case, for I feel like a different person altogether. I don't doubt if I had not got them I should have been at rest by this time."

H. E. Willard, Onslow, Ia., says: "Mr. White of Canton was telling me of your Dyspepsia Tablets curing him of Dyspepsia, from which he had suffered for eight years. As I am a sufferer myself I wish you to send me a package by return mail."

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THE DUAL NATURE OF MAN IN THE LIGHT OF THE SPIRITUAL PHILOSOPHY.

A. O. Hoyt.

The doctrine of materialism is a denial of any immaterial part in man, or in the universe outside of man. It affirms that there is but one substance in the universe, and that that substance is matter. It declares that thought is a secretion of the brain as bile is a secretion of the liver. There is, however, an imperfect form of materialism which "admits either a spirit in man but none in the universe, that is, no God; or a spirit in the universe, but none in man."

In direct and positive antagonism to these doctrines, Spiritualism "preserves equally God, the human person, and external nature, without confounding them and without isolating the one from the other."

The spiritual philosophy teaches that man is an immortal soul and holds moral relations to God.

It denies utterly that thought is evolved, or secreted, by molecular action of the brain. It admits that molecular motion in the brain is a concomitant of thought, as a high pulse is a concomitant of fever; but it denies that thought is the result of such motion any more than is fever the result of high pulse. It asserts that man is a dual being, soul and body. It further asserts that man has two bodies, one visible and the other invisible to physical sight; one tangible and the other intangible; one material and the other ethereal, and that death is but the casting off of the material body, while the soul still exists in the ethereal body, the true "home of the soul."

We, therefore, confidently assert that thought does not originate in the material brain of man, and that its destruction has no effect on the continuity of life. We agree with Prof. Tyndall that the human brain is "the organ of thought and feeling," and that "thought has its correlative in the physics of the brain." That Prof. Tyndall, however, was aware of the futility of any attempt to base the phenomena of consciousness and intelligence solely upon molecular activity of the brain is evident from the words he puts in the mouth of Bishop Butler in the Belfast Address. Speaking of the material atoms of which the human brain is composed, the bishop says: "Your atoms are individually without sensation, much more are they without intelligence. May I ask you, then, to try your hand upon this problem. Take your dead hydrogen atoms, your dead oxygen atoms, your dead carbon atoms, your dead nitrogen atoms, your dead phosphorous atoms, and all other atoms, dead as grains of sand, of which the brain is formed. Imagine them separate and sensationless; observe them running together and forming all imaginable combinations. This, as a purely mechanical process, is secable by the mind. But can you see, or dream, or in any way imagine, how out of that mechanical act, and from these individually dead atoms, sensation, thought, and emotion are to rise? Are you likely to extract Homer out of the rattling of dice, or the differential calculus out of the clash of billiard balls?"

The difficulty the good bishop labored under will, I think, be shared by all, or at least most intelligent persons today. Personally I am free to admit my inability to comprehend or imagine, upon any theory, how consciousness is evolved, nor is it necessary that we should be able to understand the mystery of life, that "mystery of

mysteries," as Darwin expresses it. Prof. Tyndall very candidly admits that the problem of the connection of body and soul "is insoluble." In what I have said and quoted, I have desired merely to show that it is not in the material brain of man that we are to look for the origin of thought and sensation.

I shall now approach the subject of man's dual nature directly with the assertion that man is primarily a spiritual being; that we are all, now and here, as much spirits in the sense that we are living souls, as we ever shall be; and that we are now living in the so-called "spirit world" just as truly and just as distinctly as we shall be after death, this being the lowest sphere of conscious life of which we have any definite knowledge.

Man is not merely a "creature of the dust," he is an immortal soul temporarily attached to a mortal body. The apostle truly declared that there is a natural body and there is a spiritual body, or as we would say, there is a material body and there is an ethereal body, interpenetrating and co-existing, one the exact counterpart of the other. The material body is composed of matter and is subject to decay and corruption; the ethereal body is likewise composed of matter, but it is not subject to decay and corruption in the sense in which we ordinarily use those terms. This statement may require some readjustment of thought before it can be accepted by some, but it is strictly in accord with the results of the most advanced scientific research.

Until recent times matter, so-called, was considered to exist only as a solid, liquid, or gas, but modern researches into the phenomena of light and radiant heat, have resulted in the discovery of a still more attenuated form of matter, the ethereal. "From the phenomena of sound, as displayed in the air, science has ascended," says Prof. Tyndall, "to the phenomena of light, as displayed in the ether."

Light crosses the abyss of space as a wave motion, a fact proven by the phenomenon of interference. It is impossible, however, to conceive of motion, in this sense, without a movement of something, and thus the necessities of the undulatory theory of light have lead up to the modern conception of the luminiferous ether as a medium for its transmission. "The notion of this medium," says Prof. Tyndall, "must not be considered as a vague or fanciful conception on the part of scientific men. Of its reality most of them are as convinced as they are of the existence of the sun and moon. The luminiferous ether has definite mechanical properties. It is almost infinitely more attenuated than any known gas, but its properties are those of a solid rather than of a gas. It resembles jelly rather than air."

Here we have the highest scientific authority for the assertion that the ether which fills all space, permeates all substances, and transmits light-waves at the inconceivable speed of 186,000 miles a second, is matter "almost infinitely more attenuated than any known gas." Nor is it inconceivable that matter may exist in a state almost infinitely more attenuated than the ether.

Now, let us assume a body composed of matter in the ethereal form, or even in a more highly attenuated form, almost infinitely more attenuated than the ether, and then let us consider whether such a body would be liable or not to decay and corruption.

It is not highly probable that such a body would be able to resist any stress or strain that could be put upon it, and even survive the shock of death?

The luminiferous ether, we know, withstands the most violent shocks of nature without the slightest disruption or break in continuity. It is not susceptible to any of the known processes of decay and dissolution. Still less then would the ethereal, or super-ethereal body of which I have spoken, be susceptible to decay and corruption.

It is then in this highly attenuated body that the life-principle, the soul, abides. This is the body that is "raised in incorruption," and it is in the ethereal brain of this body that we must look for the seat of "sensation, thought and emotion." It is in this ethereal brain that thought and sensation arise, and it is to and from this ethereal brain that all communications from and to the exterior world of matter are transmitted by the sensory nerves.

But, just as in the transmission of high electrical vibrations it is necessary that they be transformed before they can be converted into mechanical force, and made practical for the use of man, so it is in the transmission of high ethereal vibrations. They must be transformed, that is changed and lowered, so as to harmonize with the lower vibrations of the earth plane, and, as in electrical transmission, lower vibrations are raised, or "stepped up" as it is technically called, to a higher plane, so the lower vibrations of matter on the physical plane are raised, or "stepped up" to the higher vibrations of the ethereal plane. The necessity for this transformation arises from the inability of the physical sensory nerves, composed as they are of matter on a low plane of vibration, to receive and transmit high ethereal vibrations, and, as well, the inability of the ethereal sensory nerves to receive and transmit low physical vibrations. One of the functions of the material brain, if not its principle function, is to effect these transformations.

I have said that man has two bodies, one a perfect replica of the other, and I have endeavored to show that the highest scientific authority warrants the assertion that each of these bodies may be composed of matter, one being visible and the other invisible to ordinary sight. I have called the invisible body the ethereal body, although the term "spirit" body would be equally applicable. Unfortunately, however, this term is usually associated in the minds of most people with the idea only of something unreal and insubstantial.

This idea is the outgrowth of man's imperfect knowledge, or rather his utter ignorance, of the ultimate constitution of matter, and it still lingers in the pages of our latest dictionaries, as witness this definition of "spirit" in the Standard: "A disembodied soul, often regarded as having some kind of immaterial body." Now, immaterial means not consisting of matter, hence, a "disembodied soul having an immaterial body" would be a soul without a body having a body not made of matter. Such looseness of thought arises from a false conception regarding the almost infinite tenuity of matter on the ethereal plane, and its remarkable physical properties.

The ancient philosophers regarded spirit as an ethereal or exceedingly attenuated invisible substance, while the Buddhists have been called materialists because "what they call spirit is but a refined form of matter." In the light of the spiritual philosophy, it would seem that the ancient philosophers and the Buddhists had a clearer perception of the true nature of spirit than our modern wise men seem to possess.

It is true, there is a sense in which the term "spirit" may be defined as "the part of man that has intelligence and is invisible and incorporeal," but it was not in this sense that the term was intended by the ancient philosophers, nor is it so used by modern writers; the term "soul" having more general acceptance, as expressing the "in-

corporeal nature of man that is especially characterized by the attributes of self-consciousness."

It is well to make a careful distinction in the use of this and similar terms, or we shall be led into much confusion of thought. We would define "a spirit" as a departed human soul, male or female, old or young; a "spirit body" as the body of a spirit, composed of matter in the ethereal, or highly attenuated form; and the "spirit world" as the world or place in which spirits abide, real and tangible to them and composed of highly attenuated matter.

If man lives after death has stripped him of his material body, he must continue to have a body of some kind, for we cannot conceive of a spirit without a bodily form; and if he has a bodily form it must be composed of substance, for form cannot exist objectively without substance. Thus the spiritual philosophy gives us a firm mental grasp regarding the spirit world and its inhabitants, instead of the vague and indefinite ideas that commonly prevail, for to most people a spirit is as insubstantial as the "baseless fabric of a dream." And while the terms "heaven" and "hell" may be used to express a mental state or condition, it is far different with the term "spirit world," which, while it may not be delimited by metes and bounds, is yet as real and objective a world to its inhabitants as this world is to us.

It has been finally determined on the part of the officers of the Louisiana Purchase Exposition company to have a tournament of airships and an aerostatic congress at the World's fair at St. Louis in 1903. In order to stimulate inventors along this special line of experiment, prizes aggregating \$200,000 will be offered for the most successful contestants.

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CAMILLE FLAMMARION, THE ASTRONOMER, MAKES A PROPOSITION IN THE INTEREST OF SCIENCE.

From a cable dispatch from Paris we learn that Camille Flammarion is out after a "ghost" in the interest of science. He offers two thousand dollars for one. It would be useless for a Spiritualist to tell Flammarion where he could find one—albeit he says he is a Spiritualist himself. There are severe circumlocutions to French logic. We learn further that Flammarion's object is nothing less than the scientific proof of the existence of a soul. After a period of skepticism, in which he doubted of an after life, Flammarion was led, by scientific study, to the conviction that something remains to survive the clay of the body and perpetuate the efforts of the mind.

But between the few who have accepted the existence of the soul as a scientific conclusion and the many who accept it as a part of early religious training which they have never seen the necessity for questioning, there are some who deny everything on principle, save that which they can see, hear, or feel, although, as Flammarion pointed out in a recent work, all that seems most real to the human senses is, in point of fact, most unreal, since apparent solidity is an agglomeration of independent molecules, and heat, light, and sound are merely movements.

TO CROWN LIFE WORK.

Flammarion wishes to leave as the crowning triumph of his life work, devoted to astronomy and the sciences, irrefutable proof of immortality that will confound materialists by demonstrating the vastness of life, and the glories of infinity. For this, he has gathered together from all quarters of the earth reliable evidence of spirit-manifestations of all kinds, to show the existence of beings no longer connected with the flesh, and, therefore, souls. He has braved the reproaches of conventional astronomers who are to him as the moon to the sun, and who look down upon those pursuits as "unworthy of a great mind;" for he considers that the study of infinity would be vain without the incentive of immortality.

He has passed over reproaches for being too credulous, for he knows that he accepts only such facts as are in themselves plausible from a scientific basis, and have been corroborated not only by one but by several witnesses in addition to the original informant. For these reasons, his book on the "Unknown," published a year ago, is the most serious contribution yet made to the literature of spiritual questions; and the second work on which he is now engaged, and which will appear in the Spring, will bring even more conclusive evidence than the first.

Although Flammarion never speaks in advance, his followers believe, from what they know of the facts brought together in this new book, that the most skeptical will be compelled to acknowledge the existence of the soul no longer as a matter of faith, but as a positive scientific demonstration.

FLAMMARION INTERVIEWED.

M. Flammarion said in an interview:

"I have never had personal experience of psychological phenomena; no one living or dead has ever appeared to me in the spirit; I do not even have premonitions. I believe that those things exist, because of outside testimony, which I have carefully verified. My study of some hundreds of psychological phenomena, such as tel-

epathic apparitions, prophetic dreams, etc., have led me to four conclusions:

"First—The soul exists as a real being, independent of the body.

"Second—The soul is gifted with faculties still unknown to science.

"Third—The soul can act from a distance, without the intermediary of the senses.

"Fourth—The future is prepared beforehand, and determined by causes which will bring it about. The soul is sometimes aware of the future.

"It must be confessed that about the nature of the human soul we still know practically nothing. It is probable that the whole of science is mistaken in declaring the soul to be merely a function of the brain, and that psychologists labor under a serious delusion in so believing. The world which we see is not the true world, but a partial and false impression of our imperfect and limited senses. The survival of our soul seems to me certain, although scientific proof is difficult to obtain.

"Of forty reports I am now examining of apparitions of dead persons, with details signed and countersigned and certified, almost all are explained by hallucinations, and those in which hallucination has played no part are not striking. M. Deutsch founded a prize of 100,000 francs to encourage the perfection of dirigible balloons. I neither have a fortune, nor do I wish for one. But I offer a check for 10,000 francs to anyone who will present to me a real ghost. This ghost would have more technical value than my wise and energetic friend Santos-Dumont. Proof of the immortality of the soul is more important than the advancement of aerial navigation. We may not be so far from this goal. The psychic scientists are advancing with rapid strides. Posterity will remember those who, like Crookes and Myers, called scientific attention to problems too long considered insoluble and vain."

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THE CHURCH OF DIVINE FRAGMENTS.

Rev. J. H. Harter, who passed into life some years ago, used to have a church that he called the Congregation of Divine Fragments. It was composed of the stunts, gnarled "roots and shaggy tops of the forest of humanity, or that part of it wherein he dwelt. He used to minister unto them, and he never saw their imperfections. He only saw the divinity in them, for there is a divine and perfect pattern within the meanest wretch that ever blew a foul odor into the nostrils of the pharisee. Brother Harter used to say that all creatures are inherently good. He must have caught the central idea of Channing. And indeed he did come all the way through Calvinism to Spiritualism—a long journey up the Spiritual Himalayas. He used up a long part of his earth stay in making presentable before the mirror of self inspection the stunts and crooks of his church, so that when he sloughed off his placenta and was really born, thousands of them rose up and ushered him into life.

What a lesson was thus taught to the remnant known as Spiritualists! We maintain that no people have been so blessed with glimpses of the Christ life in man as the Spiritualists of the Nineteenth century. They have had fall among them the manna of heaven. They should all be ministers of the church of Divine Fragments.

What a thought is that that all creatures are inherently good! Be careful, O fellow pilgrim, how you declare that here or there lives a man without a conscience, without a redeeming trait, without a spark of the divine in him!

A text was made a week or two ago for a sermon by the ministers of the Church of Divine Fragments. The Bible boys and a woman made it, and the man hunters with the law and public sentiment back of them who shot them to death preached the gospel of Caesar, alias Christianity.

They were all members of the Church of Divine Fragments. Let us be their ministers and preach a sermon from the text they made.

There must of necessity be text makers. The masses draw their lessons from them. But who teach the text makers?

Were you ever within eye and ear

shot of Vesuvius or Aetna? Stately mountains, and ordinarily quiet, peaceful and inviting. Weave your society and its laws into this web of description. All that is its nature, and all is good in its nature and place. With man alone the discovery of imperfections brought about shame and he sought to hide them with a veneer that he calls civilization. Within Vesuvius there are molten elements corresponding with the passions of the "paragon of animals" and these elements ever seek a vent. At times an eruption takes place, the sides of the fair mountain are scarified and mayhap a few thousand humans change spheres of vibration.

On a similar scale corresponding with organization and temperament, the veneer of civilization is burst asunder and society is scarified by the Bóðile lava and the blood-thirsty fragments spewed out of the social volcano to shoot them down—for a reward.

Different preachers draw their inferences from the same text according to their view point. Thus the sermons from the gospel of Caesar on this tragedy will rebound with those things which belong to Caesar. Those things are being rendered unto Caesar by the devotees of Caesar.

But between Caesar and Christ is the Church of Divine Fragments, the world's audience. "Go ye into every land and preach the gospel," said the Christ. What gospel? This: "That ye love one another. Do good to them that despitefully use you, and resist not evil, but overcome evil with good."

Were the Bóðile boys bad? Was the woman whose name is frailty bad? Were the detectives who slew them bad? The world says so, yes. But what is the badness of it all? A wretch surviving storm and wreck is cast upon a savage coast and is devoured by Cannibals. How can you apply the term badness to that? Or, a man suddenly runs amuck and slashes a few of his fellows to death before he is overpowered. Is that bad?

Socrates was persuaded by all the arts of eloquence of his companions to make his escape from prison, the while he knew that he had been unjustly convicted. Yet he refused and drank the fatal draught as unconcernedly of the consequences to himself personally as if he were at a banquet with his friends. Was that bad? The difference between Socrates and the Bóðile boys was one of degree. They sought escape from prison and death being, as they declared, unjustly accused and convicted. But they were not philosophers. Socrates was a philosopher. He escaped what these modern fragments received—that is to say, he was not hunted and killed like a mad dog.

The Church of Divine Fragments will need ministers of the Christ as long as the social Vesuvius exists. As the fires of the volcanic mountain gradually burn out so the hyena in man burns away and his bowels become filled with compassion, and his soul lightens the way for those to come.

The Bóðiles, the woman, the officers of the law—under spur of pecuniary considerations—are all stunts, warts and parasites on the Hand of God.

Did it ever occur to you that humanity must clean the sheltering arms of God? Did it ever occur to you that God grows beautiful as humanity grows clean and pure and beautiful?

Think it over.

Subtract from a great man all that he owes to opportunity and all that he owes to chance, all that he has gained by the wisdom of his friends and by the folly of his enemies, and the giant will often be left a pigmy.—Barlow.

THE NEW COMMANDMENT.

This I give unto you as a new commandment, that ye love one another, said the gentle reformer of Galilee, speaking for the heavenly host, who sought to implant the kingdom of God in the earth life.

It was another way of imparting the rule of conduct, the logic of ethics. The world today as never before recognizes the positiveness of the Golden Rule. Men perceive that it is the positive law and disobedience of it entails all the misery of society.

We cannot ignore it and be content, much less can we be happy. The law does not recognize the dissociation of individuals. The little I which vain pretenders magnify has no place in the economy of things or men. The other, our neighbor, if we have thought of him, shatters the I.

Did you ever analyze the Golden Rule?

Let us place ourselves into the analysis of the law, "Do unto others." This merely implies action. It speaks of ministrations, kindness, and love. It also involves tyranny, oppression, and scorn. It is the integral necessity of motion. To do, to act. It recognizes independence and freedom of choice; it admits of antagonisms, jealousies and disputes. Nowhere is there found that restraint which divides liberty from license. It lacks the moral creek.

Now let us take the next step. "As ye would have others do unto you." Here motion, thought, purpose and action recoil upon the individual. Selfhood, self-esteem, self-protection, self-interest rise up before the consciousness and reason sits upon the judgment seat of the soul. To think, to do, then, carry the question: Why think? Why do unto others? And if action is meditated what effect will it have upon the actor? Nothing is given without an equivalent. Reciprocity and forbearance are supreme and inexorable. The law of free agency, which gives the individual the power to antagonize, oppress or injure another, is met with the power of the other to repay in like manner. The impulse of love, kindness and forbearance toward another is met by the impulse of the other to reciprocate in kindness and love. You have perceived that the law of action merely is a stranger to morality. It is a power the exercise of which has no reference to the effect upon the user. It is in exact correspondence with the laws of nature, which are impartial and utterly without feeling to external perception. Nature always repays effort with no regard for the claimant. A cancer will eat away the vitals of a pope with as little concern as it does those of a pauper. Birds will stand and be shot while the orisons of priests mingle with the crack of the musket. Fish will bite for a runaway boy on Sunday just as eagerly as they will on Monday. The same breeze that blows a ship load of missionaries will drive a pirate down upon them and sing a requiem through the rigging as long as a spar remains above the fretful waves.

Thus man has no riches other than existence and the exercise of his power, and his place in the catalogue of racial development depends upon the use he makes of those riches. As he unfolds his power in the direction of goodness, the laws of nature appeal to the highest motives. He always seeks happiness along lines of the least resistance. He knows that if he gives offense to his fellows he lays himself open alike to the stings of conscience and the shafts of an enemy. No sane man voluntarily courts evil from his fellows. If he is right-minded and healthy in body and conscious of right and wrong he will take that course to gain happiness, which requires the best effort on his part, and this course brings him into harmony with his en-

vironment. This involves goodness without a feeling that it is a duty to be good. He will love because love always repays eventually in its own coin. He will do good for the same reason. He will refrain from doing evil for precisely the same reason. To do or not to do becomes the soul's soliloquy. This is the beginning of experience, the dawn of conscience.

EGYPT'S ANCIENT LIGHT.

The Egyptian Exploration Fund has accomplished remarkable results in connection with the operations at Abydos, says the Scientific American. During the past year the association has completed the most important historical work that has ever come into its hands. The continuous order of seventeen kings has been established, and the foundations of Egyptian history have been settled in a manner that had hitherto been deemed beyond hope. The excavations at Abydos have provided the only contemporary history of the time, and completely vindicated the historical character of the lists which had been preserved by later ages. The historic character of Mena is substantiated, and the long line of a dozen kings back to Mena is rendered clear. The Egyptologists have seen and handled the gold, the crystal, the ivory with his name and engravings; and even kings that went before him are now better known by actual objects than one-half of the Saxon kings of England. No such complete materialization of history has ever before been obtained at one stroke from any other country or age. There remains to be examined at Abydos the great temple site, one of the most ancient and promising spots in that land of buried treasures.

The Earl of Shaftesbury used to say that all men of sound sense were of one religion. "And what religion is that?" asked a lady. "That men of sense never tell," replied the Earl. Which is tantamount to saying that men of sense had no religion to speak of—which is probably true. Religion is not to be talked about, disposed over and made merchandise of. It is to be lived in the Silence, where motives are born. Theodore Parker put it this way: "Men of the world think of religion when they are sick, old, in trouble, or about to die, forgetting that it is a crown of life at all times; man's choicest privilege; his highest possession; the chain that sweetly links him to heaven. If good for anything, it is good to live by. It is a small thing to die religiously—a devil could do that; but to live divinely is man's work."

"The world," says Channing, "is to be carried forward by truth, which at first offends, which wins its way by degrees, which the many hate and would be rejoiced to crush. The right of free discussion is therefore to be guarded by the friends of mankind with peculiar jealousy. It is at once the most sacred and the most endangered of all our rights. He who would rob his neighbor of it should have a mark set on him as the worst enemy of freedom."

If Spiritualists could have lived up to the inspiration which fifty years ago forecasted the future, they would have fewer enemies today and less occasion to publish evidences of Spiritualism.

In the future, my friend, make up your mind to respect those who love the truth, even if they seek it in a light that you consider deceptive.—George Sand.

THE WAY TO TRUE CIVIC GREATNESS.

We have yet to learn that the true greatness of a nation does not lie in commerce, armaments, treasures and spoils. Rome and Egypt had all of these. Sesostris, Charlemagne, Nebuchadnezzar, Caesar and Napoleon had all of these. Where are they and they who made their empires? The gentle Jesus and the calm Buddha had none of these, and yet, despite the heritage handed down from the world's conquerors, the poems of the world's soul are raised to the drama of Palestine and India.

We have yet to recognize the truth, that true patriotism does not consist in money-getting, sinking every ennobling impulse in overriding and crowding out the weak and unfortunate.

It follows, then, that the substitution of the primitive right of man to the use of the earth presages the downfall of monopoly in any other sense than the monopoly of nature. She is the only true monopolist this rolling ball contains, and her edicts no human agency can alter or contravene. The province of a true government is in operating her inexhaustible resources in the interests of all the people.

The principle of co-operation, involving love and justice, must become the foundation of commerce, the guiding star of legislation. Are we ready for this? No! And we shall not be ready for it until woman ceases to be the chattel of enslaved man; not until the exigencies of poverty and the fear of misery and privation cease to be the reason for her acceptance of him who is to be the father of her offspring, shall we have a glorified people. We want a regenerated humanity before we can have love which casteth out self and merges the welfare of others in the welfare of the individual. But we can go a long way toward that end by abolishing the land holder and vesting the titles thereof in the state. There should be no title to land except occupancy dependent upon use. With this as a basis, the absorption of the railways, telegraphs, mines, and the general commerce of the country in the government would follow, and the first great step in the eradication of poverty will have been taken.

It was Thomas Carlyle who wrote that poverty was the hell that the modern Anglo Saxon feared most, and yet modern society, jurisprudence and religion have all combined to forge a philosophy which breeds poverty by placing selfishness at the apex of human action, and the angels of heaven gaze upon the spectacle of a race of sentient beings drinking drags and froth from the cup of wisdom. The instinct of self-preservation inherited by man from every type of organic life, which in the struggle for existence has survived and evolved higher forms, lies at the bottom of all forms of monopoly and all aggrandizement. Under the spur of this faculty has grown up the desire for power and acquisition. With the gratification of desire and the acquirement of power under the impetus of self-preservation, conquest begins. The primitive rights of the people are one by one usurped and absorbed in the might of the conqueror. On all sides is perceived, not the right which obliges, but the power, the might, which compels. Land, property, the fruits of genius and the toil of millions are confiscated and the owners reduced to semi-slavery. This is the law of survival carried out in the prostitution of the angelic qualifications of man's nature, and we have as a result the commonwealth usurped by force and held by strategy. This is the process through and by

which every system of government on the planet today owes its origin and ekes out its perpetuation.

SOME REMINDERS FOR SKEPTICS.

A few Biblical phenomena presented to the skeptics, in the form of questions may stir thinkers to inquire into this so-called new doctrine.

"What think ye of the spirit moving upon the face of the waters?" What think ye of the intelligences, in human form, speaking to Lot? What think ye of the Lawgiver's shining countenance, when he received an impress of Deity, and had to veil his face from being viewed by the Israelites? What mean the manifestations on Mount Tabor? The heavenly lustre, a reflection of the spirit world on the lovely countenance of Jesus? His mediumship, his foresight, his passing from the human form to the spirit condition, and then assuming again his materiality, and this in the view of his disciples? How look you at the heavenly dove that descended on Christ? What think ye of his ascending into heaven and of his spirit being put in us? What about the "cloven tongues that sat upon each of them" the "rushing mighty wind" that filled the room when the disciples were congregated together and the speech in different languages "as the spirit gave them utterance?" What meaneth the demoniacal possession mentioned; Jesus "preaching to the spirits in prison?" The great cloud of witnesses? Judas being sent to his own place? St. Paul being taken to the third heaven? What meaneth the Jerusalem spoken of as coming down from heaven, etc.?

Will ye not accept these convincing analogies and step beyond the prejudice of early days, when "ignorance was bliss," and "wisdom folly?"

Ye sorrowing ones! ye who feel alone, or surrounded by the uncongenialities of humanity, lift your eyes to the light and catch a ray of gladness from that not distant throng that often envelopes us, and hear from some loved one a cheering note, a long silenced voice of social remembrance that was thought forever hushed in death, that you may be made happy in life's solitudes, and anticipate a meeting where "sorrow and sighing" shall be forgotten, and vision brightened by the light of Eternity. C. B. H.

Call it religion, patriotism, sympathy, the enthusiasm for humanity, or the love of God—give it what name you will; there is yet a force which overcomes and drives out selfishness, a force which is the electricity of the moral universe, a force beside which all others are weak. Everywhere that men have lived it has shown its power, and today as ever, the world is full of it.—Henry George.

The moment of death, which is thence most appropriately called dissolution, is that in which the chief or ruling monas dismisses all those subordinate monads which have hitherto been faithful vassals in her service. I therefore regard the quitting life, as well as rising into it, as a spontaneous act of this chief monas; which from its very constitution is unknown to us.—Goethe.

Thro' all the incrustations of our pride and prejudice, longing to know the truth as we do, struggling in our ignorance and weakness to comprehend more and more of it, we are as Tennyson says: "Like infants crying in the night, as infants crying for the light"—for that subduing and tranquilizing knowledge which ever satisfies the soul of man—George A. Bacon.

NATURAL RELIGION.

Some years ago a correspondent asked Andrew Jackson Davis this question on the religion of nature: Please instruct me in what is meant by the religion of nature. At school I have acquired considerable knowledge of geography, astronomy, etc., but somehow I fail to obtain any religious instructions from such material sources. What is the Religion of Nature?

To which the seer and prophet made the following answer: Natural Religion is the opposite of that which is fictitious, or "supernatural." It is the doctrine of Truth, Justice, Righteousness, as taught by the harmony, equilibrium and happiness of the universe. It is impossible to get any broad estimate of Truth from a superficial study of any one branch of geography, astronomy or science, as such branch is presented by the routine system of a modern school or academy.

If you would learn of Truth—exact, never varying, beautiful, stern and perfect—examine the laws of planetary motion, the principles of cause and effect in all things, and the adorable proportions of bodies in their respective spheres. Justice, right and love, and the beauty of holiness, are lessons breathed from the constitution and adaptation of every natural object. Search the sacred volume of Nature through. Let its divine lessons burn their glories into your very heart. Life and joy supreme—transporting life and enrapturing joy—come to the pure in heart. The spirit of Nature, and the precious presence of the Father, will burn in every bush of roses. In tree, in bird, in sky, in star, in your parents, in everything human, behold the Love, and Will, and Wisdom of Deity.

THE FEBRUARY "MIND."

The thousands of admirers of the writings of Ralph Waldo Trine will be glad to learn that a fine half-tone portrait of this noted writer appears in the February issue of "Mind." Mr. Trine contributes the opening feature, entitled "Some Life Thoughts," which the author styles "a sort of creed." To those who still feel the need of a formal statement of belief and rule of practice this declaration will prove very welcome—being based upon known facts and laws. It is followed by copious extracts from Mr. Trine's most successful books, and is accompanied with a most interesting and suggestive biographic sketch of the author from the pen of Editor Patterson.

We must come in closer touch with our fellows through the open hand of sympathy and love before we can understand what life really is, and thus approximate a condition of happiness. As long as we place any kind of barriers between ourselves and others, from social or private considerations, so long shall we fail to receive the blessings which come through the extension of consciousness.—Fred Burry.

The average wage received in 1900 in the ten states so far reported by the census bureau, is \$397 for the year; the same authority gives the wage for 1890 at \$400. The average annual value of the product of a laboring man for 1900 is \$2,540; for 1890 it was \$2,000.

Truth is learned only at the pure fountain of evidence. Authority does not create it; dogmatism recommends it not; neither does violence impose it; from such taskmasters conscience retreats, that she may hear, in her own musings, the voice of God.

DIAMOND RAYS ON THE BEAUTIFUL.

Beauty is a short lived tyranny.—Socrates.

In life, as in art, the beautiful moves in curves.—Bulwer Lytton.

Beauty is worse than wine, it intoxicates both the holder and the beholder.—Zimmerman.

There is nothing that makes its way more directly to the soul than beauty.—Addison.

Beauty can afford to laugh at distinctions; it is itself the greatest distinction.—Bovee.

There is no excellent beauty without some strangeness in the proportion.—Bacon.

Few have borne unconsciously the spell of loveliness.—Whittier.

The soul, by an instinct stronger than reason, ever associates beauty with truth.—Tuckerman.

To give pain is the tyranny—to make happy, the true empire of beauty.—Steele.

The essence of the beautiful is unity in variety.—Mendelssohn.

The very beautiful rarely love at all. These precious images are placed above the reach of the passions.—Landor.

Every good picture is the best of sermons and lectures. The sense informs the soul. Whatever you have, have beauty.—Sidney Smith.

Lovely sweetness is the noblest power of woman; and it is far fitter to prevail by parley than by battle.—Sir Philip Sidney.

The perception of the beautiful is gradual and not a lightning revelation; it requires not only time but some study.—Rusini.

Where the mouth is sweet and the eyes intelligent, there is always the look of beauty, with a right heart.—Leigh Hunt.

A beautiful form is better than a beautiful face; it gives a higher pleasure than statues or pictures; it is the finest of the fine arts.—Emerson.

The useful encourages itself; for the multitude produce it, and no one can dispense with it; the beautiful must be encouraged; for the few can set it forth and many need it.—Goethe.

Beauty in a modest woman is like fire at a distance, or like a sharp sword; neither doth the one burn, nor the other wound, those that come too near them.—Cervantes.

TRUTH.

Truth only needs to be for once spoke out,

And there's such music in her, such strange rhythm

As make men's memories her joyous slaves,

And cling around the soul, as the sky clings

Round the mute earth, forever beautiful. —Lowell

Good manners are the blossoms of good sense, and it may be added of good feeling, too; for, if the law of kindness be written in the heart, it will lead to that disinterestedness in little as well as great things—that desire to oblige, and attention to the gratification of others, which is the foundation of good manners.

Oscar A. Edgerly is serving the Toronto (Canada) Spiritualist Association for the months of January and February.

The world's charity is to the disease it treats what a muzzle is to a mad dog.

keep my seat and not repeat the request I had asked when in my own home. But I felt that it would be out of place. I tell you that it was a convincing thing to me. I can't understand why one would deny after writing "After Her Death," that is so full of spirit return. But perhaps I better wait for the someone and somewhere and the veil be lifted, and I can understand. Till then I am content to wait, receive light as it is best given, knowing all will be made clear and plain in the future.

L. E. SACKETT

Springfield, Mass.

DROP THE GOOD SEED BY THE WAY-SIDE

Editor Light of Truth:

May I be allowed to state that your idea of a "Conference Hour Column" is a great thought, and to be used as a conference, not a controversy, should bring about untold good, ultimately?

Spiritualists should take full advantage of the opportunities offered to express their ideas when such occasions offer. In this connection an incident occurred to me which might be worth repeating. Some time since a gentleman told the writer, in the First church here, that he was comparatively a new comer, that the first thing that struck him so forcibly was the sociability and the happy appearance of our people, demonstrating that they were perfectly satisfied in their selection of Spiritualism as a religion, and it may appear a little egotistical when he also stated that on his first appearance in the hall, that I had made some remarks from the platform which, to a great extent, helped to influence him in making his choice.

Now, it so happened, as a "makeshift," the president called upon me, and it was my first appearance upon a Spiritual or any other platform, and consequently was somewhat nervous and at a loss what to talk about in this emergency; but evidently there was some little remark made that assisted this gentleman, and did some good to the cause, for he is now a member of the society.

I state this that others may profit thereby, for we come across any number of Spiritualists who are afraid to open their mouths and speak their thoughts, when, with a little courage, they could help others, which I unexpectedly did. But with your conference column every one can write something, instead of having to express themselves before an audience, and they will get before perhaps the most thoughtful class of people there is in our ranks. For we aver that every one who desires to penetrate into the philosophy and phenomena of our great cause must subscribe to the papers and other literature. Therefore, take a lesson from the writer, and let this "column" be filled with some good impressions that you may have, even if it is the first time that you have written for a paper. You have been called upon, now do your part toward helping others, a line, a sentence, may set some soul thinking, that will produce the seed that will blossom out into a beautiful, fragrant flower, and you will be blessed by some one, perhaps unknown to you.

R. W. SIMPSON.

Pittsburg, Pa.

WILL THE CONFERENCE CORNER FRIENDS WRITE TO THIS LADY.

To the Editor:

It is a rather difficult task to write to a company of perfect strangers, not knowing what would be interesting to them, except to tell them I am a lonely Spiritualist, so far as I know there is not another in the county. I have been here a little over a year and do not know very much about the country.

Fuels is a small town of something over 200 inhabitants, settled mostly by Germans and Pennsylvania Dutch. There is a fairly good school, three churches, the German Lutheran, the German Methodist, which is the most flourishing, and the Congregationalist, which numbers perhaps 12 to 15 members, mostly Americans, who have services once in two weeks, and a small society of Latter Day Saints.

The country for farming is pretty good, barring the hot winds, grasshoppers and dry weather. It is a country I might say of almost perpetual sunshine, we very seldom have a cloudy day, have had no rain since September and do not expect any until spring.

The farmers work about three months of the year, put in no crops but corn and small grain and cultivate it all by machinery with from four to eight horses. I would say, by the way, any farmer wishing to live without work, this is the place to do it; the soil is new and requires very little cultivation, and any one wishing to buy, land is cheap.

Concerning spiritual matters, I take two spiritual papers and have them with me all the time, and I am very much interested in them.

sometimes my soul is starving for some one to speak with. I would so enjoy communion with the Conference Hour, sisters and brothers, who are fortunate enough to live near together so they can meet and enjoy in exchange of thought. I would be pleased if any one would take pity on my loneliness and write a word of cheer to me. But I expect I have exceeded the limits and trespass on your time.

With love to all.

MRS. EDA WOHLFORD.

Eads, Mo.

A BEAUTIFUL THOUGHT FROM SUNNY FLORIDA.

To the Conference Corner:

In the pine woods of Florida husband and I find our outer home in a little white cottage with green blinds, and the never failing verandah of the South. Here came to my inner ear one evening as I sat there these words: "My peace I give unto you," so we named the home Peace Cottage. Here amidst the silence of Nature we are being taught many lessons. The voice of our teacher speaks often from within, as we listen, and tells us the meaning of problems we else could not solve. Here we find ourselves coming more and more into the soul consciousness of our oneness with all life.

On Saturday evenings especially do I feel the hush and the rest of the great heart of labor. Peace nestles down in the bosom of Love in homes where Love dwells. The going and coming at sound of whistle has ceased for a day, and the great world breathes a sigh of rest. Last evening as I lay in this sweet silent hush, waiting for some word with which to greet my brothers and sisters in our social gathering, this came to me: "Thy gentleness hath made me great." Are they not precious words? and is it not a precious truth as we apply them to the Christ spirit? What greatness exceeds that of this love life manifest in all our daily walks? In word and act, because first in thought, to one and all more especially in the home, and to the more lowly ones about us.

Living thus how sweetly this tide of love flows back to us again and the whole life is kept bathed in the outgoing and incoming flood. How shall we gain this wondrous good? Let us open the door to our inner self, and enter, closing our consciousness to all that lies between it and the innermost center of our being. We go beyond the vibrations of the psychic realm, for we seek now the sacred stillness of the sanctuary. Here we feel the overshadowing Presence of Infinite Love, and our soul is bowed in worship and adoration. "My Lord and my God" is its language in glad recognition of Him who dwells within. Now let us go forth in conscious oneness with this inner life to breathe the spirit of love and gentleness upon earth's weary ones, to help them dissipate the gloom that darkens their path and let the sunlight of joy shine into their lives, and so shall we add to our own joy.

LIZZIE UMBERFIELD.

Phillips, Fla.

FAITH GOOD, FACTS BETTER.

Mr. Editor:

I think if belief in religion, in Christianity, in articles of faith, in creeds, in churches, in worshipping God according to our religious theories without facts is of any importance, it is of much more importance to have facts to substantiate our beliefs as Spiritualists have. I think we ought to organize and publish to the world what kind of flag we are sailing under. The great question always has been and still is, if a man dies, does he live again? I should say no! If he dies he is dead, but we believe he does not die, he only throws off the old body and puts on the new—a spiritual body, as Jesus told Nicodemus that he must be born again—must be born into the spirit world.

As Paul said this mortal must put on immortality, this corruption must put on incorruption, this body is sown in weakness it is raised in power, it is sown a natural body, it is raised a spiritual body. All human beings believe in a future state of existence, but differ as to what that state is. Some believe all are saved, others believe a part of mankind is saved and the other part is lost. They believe all can be saved on certain conditions, but differ as to what those conditions are.

There are more than 600 creeds, or articles of faith, that the different religious denominations believe are essential to salvation. All cannot be right, all rest on belief and not upon facts. What we want is a church whose foundation is built upon facts. We want not only to believe in immortality, but to know it is true, and in order to know, we must either go to the spirit world or some of our friends come here and tell us, or demonstrate to us that they live and what they live for. Our spirit friends are trying in many ways to reach us. I record all of their manifestations in my paper, "The Light of Truth."

other prophecy. To another healing. To another faith. To another working of miracles. To another discerning of spirits. To another divers kind of tongues. To another interpretation of tongues. All these different phases of mediumship are given by God and for our good, if we rightly use them. I agree with Mr. Clark and others that we should not hold on to the lower to the exclusion of the higher, but we must have in mind that mankind as a general thing will not accept the teachings of the spirits from the higher spheres until they have had positive evidence that spirits can and do communicate, and to do so they must see the phenomena, or at least some of it. We cannot teach a child in the higher branches of education until he has learned the A, B, C. A little tiny rap, or tip of a table, ringing of a bell, or independent slate writing produced by spirits is more convincing of immortality than all the philosophy, all the science, all the creeds, all the logic that can be produced.

DR. A. P. CONANT.

Terre Haute, Ind.

SCHEME OF THE HOME CO-OPERATIVE COMPANY.

Editor Light of Truth:

Like our brother, J. Franklin Piercy, of Joplin, Mo., I am actuated by a desire to benefit, so far as I can, all my fellow Spiritualists, and do not know how I can do so in any better way than to explain a little more elaborately than he did the mode of operation of the Home Co-operative company of Kansas City, Mo., of which he wrote in your issue of Sept. 25.

Let me premise by saying that I have no pecuniary interest in the company beyond having become a member by taking a contract for a \$1,000 home.

The plan of operation, briefly stated, is as follows: Any person who desires can take one or more contracts of \$1,000 each, upon payment of a membership fee of \$3 upon each thousand dollar contract. He then pays a monthly due of \$1.35 on each contract, \$1 of which goes into the "Home Fund," the remaining 35 cents goes to form a reserve fund and to pay running expenses. This monthly due is paid until his contract matures, which will be explained a little further on. After his contract matures he pays a monthly due of \$5.35, \$5 of which goes into the Home fund. The contracts are numbered consecutively in the exact order in which they are received by the company, commencing with No. 1.

The maturing of the contract is simply this: When there has been enough of these contracts issued to place in the Home fund \$50 (received from the monthly dues) contract No. 1 is deemed to have matured, and the holder of said contract is notified, selects the house he wishes to own, the company purchases it for him, paying upon the property \$50 from the Home fund treasury, and obligating itself to pay \$50 monthly until it is all paid for. The holder of contract No. 1 takes possession of the home, and thereafter pays a monthly due of \$5.35, \$5 of which goes into the Home fund. Thus in 200 months he pays into the Home fund the \$1,000 and is given a clear title to the property, or he can, if he wishes, pay up the whole amount at any time and get his title sooner.

As soon as the company gets into its Home fund another \$50 beyond its monthly obligations, contract No. 2 matures, and the holder thereof takes possession of his home. Thus a person of limited means can in a very short time obtain possession of a home of his own by paying a virtual rental of \$5.35 per month, and owning it at the end of 200 months, or sooner if he wishes.

Another feature of the plan is that if the holder of a contract (who is not 50 years old when he takes the contract) should die before it is fully paid up, a clear title to the property is given the widow or other heirs by the company, the unpaid balance being taken from the Reserve fund mentioned above.

This is certainly the best plan ever inaugurated, so far as the writer has knowledge, for a person of limited means to obtain a home upon easy payments.

The Home Co-operative company started in business in May, 1901. It has already over 2,000 members, and has installed over 100 families in homes of their own upon this plan, and is continually adding more as its membership increases. Its business is extending over the country as fast as it becomes known. It is now authorized to do business in 25 states, and will purchase homes for its members wherever they are located within those states. I would certainly recommend every one interested to investigate the plan.

Yours,

T. J. EMBREE.

Kansas City, Mo.

PENN GEORGIA COLONY CO. PROMOTER ON K. S. M. CO.

Editor Light of Truth:

The opening of the "Conference Hour" is a great boon for the few who

sity to assist in giving the "column" a first sending. As your invitation covers very broad ground as to subjects to write about, I thought I would give my impression as to the merits and objects of the "King Solomon Mining Co." Having noticed the advertisement of said company in the "Light of Truth" from time to time for the past two years, have given it very little attention, looking upon the company as then advertised as simply a mining company "for all there was in it," from a commercial standpoint, but since your announcement two or three weeks ago of its ultimate object of an altruistic basis, I begin to look upon said company with an entirely different feeling and interest, possibly with more of a personal interest than will fall to the lot of your average readers. From the fact that about six or seven years ago there seemed to be psychic wave sweep this country in favor of the organization of co-operative colonies all of them combined with more or less educational and altruistic principles connected therewith. I at that time became the leading and organizing member of the Penn-Georgia Colony Co., which as the name denotes, was organized largely with Pennsylvania people, to be located in Georgia. While that company at that time did not succeed in getting a foothold, I believe it did succeed in sowing some good seed, and at the same time it developed some of the very serious obstacles that would have to be overcome by such an organization before they could hope for success. Among these may be mentioned the following, viz: That you would have to deal almost entirely with people of rather limited means financially, being people of the very best class morally, but owing to circumstances over which they had very little control had been reduced from a higher to a lower financial standing, hence they were unable, though willing to make any financial risks and ventures without almost assured prospects of success. Another contingent we had to contend with was the inability to get good land that would be advisable to make such a venture upon with sufficient time to accomplish our purposes. We also found that the hope for success there would have to be a few families go as pioneers, get a foothold for themselves and then draw others to them, both giving and receiving help from each other and all of this would take time for which we were unable to get backers that were willing to wait the necessary time.

From previous experience, I see a beacon of hope through the K. S. Mining company, that may be able to solve the difficulties encountered by others with just as good intentions five or six years ago. The mining company, if it wishes for success, must interest the very class of people that have heretofore always depended upon their own efforts for their maintenance but have a very limited margin for ventures in new and untried fields. While the K. S. Mining company offers very liberal inducements for people to help themselves. The question they are now confronted with is can they reach the people they now desire to interest through the mediums of advertising.

I hope they can, but as yet I am a "doubting Thomas," and if they can't, then there is but one avenue left open for success, and that is by a personal canvass by persons especially fitted for that object, and that seems to be the only way now that insurance companies, both stock and mutual, drummers constantly dunning the people for trade, and for the sale of implements, machines, etc., of all kinds, and they seem to be getting about all there is going, and that is about the way "politicians get their work in," and these being the conditions, can the K. S. M. company stem the tide? and if so, there is no one wishing it can be done more than

Fraternalty yours,

W. W. DEAN.

Miles Grove, Pa.

Leroy Berrier has published a new edition, revised and improved, of his book, "Personal Magnetism." This work is creating great interest. For sale at this office at \$1.00 for cloth bound, and 50 cents for paper cover.

Drunkards Cured Secretly

Free Package of the Only Successful Cure Known for Drunkenness Sent to All Who Send Name and Address.

Miles Grove, Pa.

A new discovery, wholly new and tasteless, which not only gives in ten, fifteen or twenty days, but in a few days, and surely that while the devoted wife, sister or daughter looks on, the drunkard is reclaimed, even without his knowledge or consent. Send name and address to Dr. J. W. Haines, 177 West 12th St., Cincinnati, and he will send you a free package of the only cure known for the cure of drunkenness.



Dr. J. W. Haines, 177 West 12th St., Cincinnati, Ohio. Send name and address to Dr. J. W. Haines, 177 West 12th St., Cincinnati, Ohio. Send name and address to Dr. J. W. Haines, 177 West 12th St., Cincinnati, Ohio. Send name and address to Dr. J. W. Haines, 177 West 12th St., Cincinnati, Ohio.

DR. OLIVER LODGE TALKS OF
PSYCHIC PHENOMENA.

A cable dispatch to the Chicago Tribune dated February 1 gives a report of the late lecture before the Society for Psychical Research by its president, Dr. Oliver J. Lodge.

The reading of it to a Spiritualist conveys the impression of some far-off echo. Astonishing it really is to note the mole-like movements of scientific men toward the light of propositions long ago discovered by myriads of intelligent people the world over, and to which they must inevitably give adherence soon or late. It has finally dawned on Dr. Lodge that the essential claims of Spiritualism, so far as they relate to spirit return and communication, are true.

But here is the report. It is far-fetched rather than far-reaching:

The attitude of scientific men toward the phenomena of telepathy, trance, and clairvoyance has been so uncompromisingly skeptical that Sir William Crooke's sympathetic discussion of the subject two years ago aroused the greatest popular interest. Now comes a no less eminent investigator, Dr. Oliver Lodge, who, as president of the Society of Psychical Research, delivered yesterday a remarkable address.

He affirmed things which a generation ago would have been anathema in the mouth of a scientific man, and his audience, including many eminent men, listened and applauded some far-reaching conclusions.

TELEPATHY AS A REALITY.

He did not hesitate to declare as an undoubted fact that under certain conditions the mouth can speak and the hand can write concerning things wholly outside of the normal ken of the mind usually controlling them. Telepathy is the one ultra-normal human faculty the reality of which every one who has engaged in researches is prepared to assent to; that is, assent to as a bare fact—a summary of certain observed phenomena. But its laws are unknown and its scope and meaning not yet apparent. It is probably but one of a whole chapter of scientifically unrecorded but recognized human faculties.

It might turn out to be a mistake to attempt to employ it for the purpose of explaining a great number of other powers which might be coextensive or equipotent with itself, though the attempt be a natural and proper one to make. For a time, however, telepathy itself stood in need of explanation. Until they could answer that question it was barely possible to regard telepathy as an explanation of clairvoyance or lucidity.

MANY INFLUENCES POSSIBLE.

In a general hypothesis which sought to explain the control of medium bodies in trance by the agency of discarnate spirits, it was to be presumed that an elaborate machine like our bodies was capable of being occasionally used not only by the mind or intelligence which manufactured it, so to speak, but temporarily and with difficulty by other minds or intelligence permitted to make use of it.

The main assumption here was that such other intelligences existed, but that he confessed it was to him a not improbable assumption. For knowing what we already certainly knew of the material universe and of its immense scope and the number of habitable worlds it contained—he would not say inhabited, for evidence did not yet reveal that—but habitable worlds, and perceiving also the immense variety of life which luxuriated everywhere on this planet wherever conditions permitted, he found it impossible to deny the probability that there might be in space an immense range of life and intelligence of which we at present know nothing.

SCIENCE LEFT IN SILENCE.

Science has a horror of the unintelligible. It could make nothing of a capricious and disorderly agent, and it preferred to ignore the existence of such. The greater number of psychical phenomena asserted to take place in the presence of a medium involved nothing in themselves extraordinary, but there was another class of phenomena not sharply distinguished from the former set, which involved an effect beyond ordinary human power to accomplish—for instance, the asserted resistance of the human skin and nerves to fire when under religious emotion or in some trance state, or the extraction of a solid object from a permanently closed box; or, what was much more commonly asserted, the materialization or apparition of temporary human forms.

He had never seen any of these things under satisfactory conditions, but the evidence adduced by Sir William Crooke and others was extremely detailed, and it was almost as difficult to resist their testimony as it was to accept the things they testified. If he were asked, did he associate physical movements and other physical phenomena with the continued existence of deceased persons? He must answer that he did not.

But, eliminating physical phenomena, suppose he was asked further did he consider that trance utterances were ever due to the agency of departed persons he was bound to say that as regarded the content or intelligence of the message it did sometimes strongly indicate some form of access to a persistent portion of a departed personality and occasionally thoroughly suggested its actual agency. By agency he meant something much more like dream intelligence or a subconscious part of the persistent mind and not a conscious part.

WU'S TRIBUTE TO AMERICAN WOMEN.

"When I speak of the American woman I cannot say that there is really a prevailing type. It is a composite—a mixture of all types. She has, as I have already stated, the firm and upright carriage of the English girl; but she has, in addition, the vivacity of the French woman, the grace of the Spanish woman, the musical voice of the Italian, and whenever it is necessary, the more sober spirit of the German. The American type, therefore, is one peculiar to itself. It is not a duplicate of anything, but rather a combination of all that is good in the types of the world."—His Excellency, Wu Tingfang, in the February Ladies' Home Journal.



FREE

For the purpose of introducing my Home Treatment in certain localities, I will for a short time, give to every sufferer wanting a cure for Catarrh, Hemorrhoids, Consumption and Weak Lung, medicines for 4 months' treatment FREE. No C. O. D. Imposition. Write at once. Dr. M. Beatty, 324 West 1st St., Cincinnati, O. NOTE—Dr. M. Beatty, the throat and lung specialist, has an enviable reputation for ability in his profession, and will not promise what he cannot carry out. We advise our readers to write to him. (Christian Standard.)

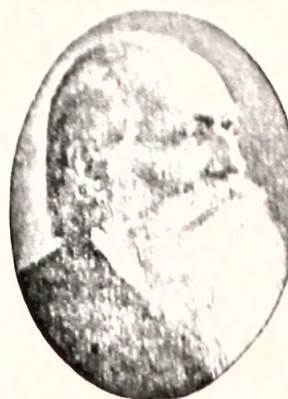
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A Thing Worth Knowing.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No need of applying burning plasters to the flesh and torturing those already weak from suffering scorching, balmy, aromatic oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth, stomach, large tumors, ugly ulcers, etc., are all successfully treated by the application of various forms of simple oils. Send for a book, mailed free, giving particulars and prices of oils. Address Dr. D. M. Bye Co., Box 325, Indianapolis, Ind.

A MESSAGE OF HOPE

The Eminent Dr. Peebles, with an Able Staff of Assistants, has Discovered and Perfected a Treatment that Gives Hope to Every Suffering Home in the Land.



J. M. PEEBLES, M. D., M. A.

Dr. Peebles Institute of Health, composed of some of the leading physicians of the country have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicated Remedies, Psychic Treatment, combined with a system of Hygiene and Physical Culture and is so perfected that any one can take it in their own home without detention from their business. Years ago the Doctor concluded that nature had wisely provided a cure for all diseased conditions just as she had for all injuries such as cuts, bruises, etc., and he at once set to work to discover what this mighty power might be, and how it could be used. After almost half a century of persistent study and investigation he, with his able staff of co-workers, have given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astounded at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are able to cure thousands of those pronounced incurable by other physicians because they work in HARMONY WITH AND EMPLOY THE MIGHTY HEALING FORCES OF NATURE IN ADDITION TO THEIR OLD YET POTENT MEDICINAL REMEDIES. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors, "There is no hope for you."

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment, thanks them heartily for curing her of a long standing case of female trouble and of falling of the womb. Miss Daisy Bucke of Kalama, Wash., who was completely cured of catarrh sends a thousand thanks and says, "I am almost the only person around here free of this dreaded disease." Harry McChure of Pittsburg, Pa., corner Fifteenth and Bingham Streets, who had been troubled with kidney trouble and rheumatism for years, writes after four years of treatment with local doctors: "I cannot express in words, the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Method, N. C., writes: "I cannot thank you enough for the good you have done me. You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity." P. Villiers of 303 N. Francisco Avenue, Chicago, Ill., writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free diagnosis and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

FREE TO ALL!

It makes no difference how serious your case may be, or how long you have been suffering there is positive hope for you in this grand treatment. If you have not read their late book entitled "A Message of Hope" and do not understand their wonderful system of treatment you should write them at once for it. It will give you the key to this GRAND TREATMENT and explains fully how thousands of chronic sufferers are being cured after giving up all hope. If you will write them a plain, truthful letter about your condition they will go over your case carefully and send you free of charge a full diagnosis and their expert opinion of your case and candidly tell you what treatment you should have and the probable length of time it would take to cure you. You cannot afford to miss this opportunity to come into correspondence with these eminent physicians. They can tell you your exact condition and whether or not your case is curable and will give you their services in diagnosing and advising ABSOLUTELY WITHOUT COST. Write them at once for their opinion on your case and their grand book entitled, "A Message of Hope." Address,

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A
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WHO ARE THESE SPIRITUALISTS?—A pamphlet of testimonials relative to Spiritualism; 15c.

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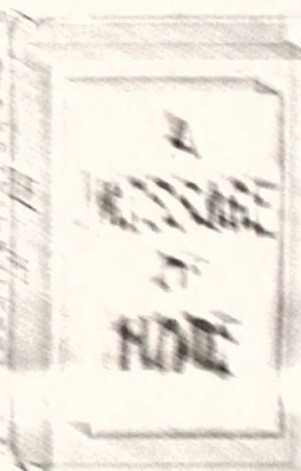
COMPILED FROM THE WRITTEN STATEMENTS OF EYE-WITNESSES, BY H. W. BOOZER

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A MESSAGE OF HOPE



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1830-1831

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